





LIBRARY  
OF THE  
UNIVERSITY  
OF ILLINOIS





*Johny. 1860*  
*St. Mary's*  
*June 1860*

# CHURCH EXTENSION

IN THE

BRITISH COLONIES AND DEPENDENCIES:

## A SERMON

PREACHED AT

ST. MARY'S, OXFORD, ON TRINITY SUNDAY, 1859.

By HENRY HART MILMAN, D.D.,

DEAN OF ST. PAUL'S.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1860.

---

LONDON : PRINTED BY W. CLOWES AND SONS, STAMFORD STREET,  
AND CHARING CROSS.

TO THE  
REV. FRANCIS JEUNE, D.D.,

MASTER OF PEMBROKE COLLEGE,  
VICE-CHANCELLOR OF THE UNIVERSITY OF OXFORD,

THIS SERMON,

PREACHED BY HIS APPOINTMENT, AND PUBLISHED AT HIS REQUEST,

IS INSCRIBED,

AS A MARK OF HIGH PERSONAL ESTEEM,

AND OF RESPECT FOR HIS HONOURABLE OFFICE

IN THAT UNIVERSITY,

TO WHICH THE AUTHOR IS ATTACHED

BY SINCERE GRATITUDE,

BY PROFOUND VENERATION,

AND BY OLD AFFECTION.





---

THIS Sermon—the publication of which, delayed by peculiar circumstances, has been requested by the Vice-Chancellor, before whom it was preached, in terms which I am bound to obey—is printed, with the exception of a few verbal corrections, exactly as it was delivered.

---



# CHURCH EXTENSION

IN THE

## BRITISH COLONIES AND DEPENDENCIES.

---

“ For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—ISAIAH XL. 9.

THE manifest preparation of the world for the peaceful propagation of the Gospel, at the time of our Lord and His Apostles, has taken its place as one of the standing evidences of our faith. It was impossible for the pious mind not to discern the overruling Providence of God in the state of civilised mankind at the period of Christ's Advent. For the first time in the annals of man, a vast empire embraced the West as well as the East under one dominion. To found, extend, confirm, consolidate that empire, all human affairs seemed unconsciously to have conspired,—the ambition, the valour, the vices, and the virtues of nations and of men,—the profound policy of Rome,—the unrivalled powers and energies of her great sons ; the arts of Greece now sunk into seeming submission, but in the common phrase having subdued her conqueror, and become through her language and her letters dominant over the human mind,—all converged to this majestic unity, and together fused the discordant races into one social and political system. And now over all this realm, which

included parts of the three continents, and which unto this time had been in a perpetual state of confusion and of anarchy, of foreign and of civil wars, peace had settled down, the peace of a strong and irresistible despotism, which compressed the whole with the iron arm of power, and had begun to organise it by a scheme of wise jurisprudence ; this jurisprudence hereafter to be matured, and to be wrought out to what might almost be thought imperishable perfection, the code which, yet unabrogated, rules either by its letter or by its influence, large part of the civilised world. No wonder that, in the early ages of the Gospel, the fathers of our faith should behold in all-ruling Rome, the foreshadowed "City of God," in her universal empire the prototype and harbinger, as well as the preparation for universal Christianity. No wonder that even in our days we cannot but contemplate with awe, enforcing veneration, this as it were unfelt subjugation of the world to the divine purposes, human events by untraceable influences accomplishing the designs of God. It might seem as if the world were thus laid level for the first wave of those fertilising waters to spread equably and without obstruction. It might seem that the conquering legions of Rome, marching in their battle-array towards, or retiring in their ovation from, the uttermost parts of the earth, were but the *avant courriers* who were opening up the world for the Apostles of Christ ; that their straight solid roads, their broad arching bridges, which connected the remotest provinces with the imperial city, were laid down, or spanned the wide rivers, to facilitate the quiet movements of Christian missionaries ; that the Mediterranean, with the Ægean, so short a time before, the wild and almost undisputed domain of lawless pirates, should have become a peaceful lake, over which Paul might pass from city to city, from Joppa to Puteoli, with no danger but that of shipwreck ; that two languages, or rather one language, should be spoken over the whole civil-

ised world, so as to be the vehicle of Christian truth from the Euphrates to the Tiber, and beyond either river; that commerce should have spread throughout the empire, and linked together the most distant provinces; and that the Jews, long before their dispersion after the capture of their city, should be among the most active traders, and, settled in every part of the Roman world, should offer a quiet domicile to the wandering Apostle, and have familiarised the Roman mind with the presence of strangers, having a peculiar religion. May we not add, that Grecian philosophy should have undermined the ancient mythologies, and awakened noble aspirations which it could not satisfy; that Roman law should be establishing notions of duty, and of obedience, of justice and of social virtue, yet manifestly requiring something which would sink deeper into the heart of man, to subdue haughty Roman manners or purify corrupt Greek and Roman morals. Does not all this (we might enlarge upon it without end) designate the predestined epoch of Christ's coming? We behold the world thus for the first time ripe for an universal religion, and the universal religion reveals itself at that happy instant. We say nothing of the moral yearning for a Saviour from sin and sorrow; of the unappeased graspings of the human soul after an immortality of which it cannot assure itself, man's weariness of effete religions, and of at best aristocratic philosophies, the philosophies of a few, and to those few offering no repose, no certainty, no conviction. Philosophy had well nigh extirpated faith in the Gods, without faith in herself.

We pass over centuries, centuries to us of immense extent, to Him to whom "*a thousand years are but as a day*," a few waves in the immeasurable ocean of time. We behold Christianity on the increase, arrested in her increase, undergoing, from without or from intestine discords, the severest trials of her essential virtues,—her simplicity, her wisdom,

her holiness, her love,—heathenised, secularised, philosophised ; undergoing still more menacing trials of her stability by the aggression of hostile religions,—one permitted to wrest from her almost her whole Asiatic and African possessions. Christianity shrinks into Europe, and Europe not for a long time secure or inviolate or uninvaded by the indefatigable, unexhausted enemy. In Europe she gathers her strength ; she enters into alliance with all that ennobles man, with arts, with letters, with science. She endures an awful schism which seems to threaten her very life ; she endures perhaps a more dangerous lethargy, from which she is wakened by a thunder-storm which threatens to sweep her from the earth.

And now look abroad upon the world. Everywhere Christian nations are in the ascendant ; the Christian European races have commenced and seem destined to continue the reverse of that movement which more than once discharged Asia and the barbarous nations of the North on civilised mankind. On every side civilised mankind is on the aggressive. Europe has become the *officina gentium*, the breeding and birthplace of mighty herdes, almost as numerous as those which remain behind. The tide of emigration sets in a resistless current to the east and to the west, the north and the south ; new continents, new worlds teem with the over-flowing population of Europe ; before that population, wherever it settles down, the native savage dies away, partly, it is to be feared, from contact with the worst evils of civilised life, partly by what may seem a law of nature. The vast Russian Empire, encroaching on the Shamanism of the steppes, extends from the Baltic to the Pacific. France is recovering part of lost Northern Africa. And there is one country, and to that country we would confine our views, which has long taken the lead in this wonderful out-pouring of her race to all quarters. Of all historic wonders, of all the events which human prophecy some centuries ago could least have foreseen,

is the extension of English dominion, the multiplication of the English race, the diffusion of the English language. Their gradual growth, and our familiarity with their constant and regular progress, almost incapacitate us from grasping its transcendent marvellousness. Consider the language alone. In the reign of Elizabeth that language was not understood even in many parts of the British Islands ; it is now the native tongue of the American Continent, with here a province and there a few families adhering to the language of their race, from the frozen ocean to the doubtful borders of Mexico. It has in Southern Africa a realm of which it is difficult to conceive the future limits. Throughout India, and her two hundred millions of inhabitants, it is what the Latin was in great part of the Roman world, the language of the rulers, of government, and public business. Through many of the islands in the Southern Archipelago, in the whole continent of Australia, it is the vernacular tongue. Men accost each other on the coasts of China, at the foot of the Himalaya, under the shadow of the Table Mountain, on the Atlantic and Pacific shores of the American Continent, in regions which have not been known for a century, but which are now flourishing colonies, in a language which 250 years ago at the furthest, would have sounded strange and unintelligible anywhere but between the Tay and the British Channel. English writers are read, English poetry kindles the imagination, English philosophy tries the intellect, English history feeds the recollection with the memory of the great and good amongst our ancestors (their ancestors as ours). Thoughts which have found words here by the side of our own Isis, may sound in ears, thrill hearts, be answered by kindred thoughts among men who gaze on other constellations ; men self exiled, and for life, to what in former times had been considered inconceivable distance.

Is there then no manifest providential design in this

scattering abroad of Christian nations to the uttermost parts of the earth? Is there not something at least significant in this disproportionate share assigned to the offspring of our Christian forefathers in the development of the human race, and in the world-wide diffusion of our language, rich as it is in the treasures of Christian wisdom? Does there not rise up within our thought, and force itself upon our attention, some singular similitude, some not remote analogy, between the preparation of the world at Christ's Advent, and our own days? Is it possible, while we reflect on these things, not to be reminded of a sentence in the Old Testament, "*The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.*"\* Compare, for instance, the Spain and the England of the 16th century; Spain, who in her lofty but not hyperbolical phrases, declared that the sun rose and set upon her empire: the Spanish language, with her sister the Portuguese, seemingly destined to be that of India and of the New World. And now measure against each other the extent of empire, the compass of language! Is there not an apparent designation of our race for something more than commerce unexampled in its extent and daring enterprise, than colonisation on a scale yet unknown; a propagation of nations from our loins—a peopling of realms to which our own small islands offer the most astounding contrast. Or if we hold it presumptuous to read the designs of God in the overruling acts of his providence,—if we would veil our faces in awful reverence before the depths of his untraceable counsels,—if we shrink from assuming to ourselves the designated office of being the apostles of Christ to the end of the world, how do we escape the responsibility inseparable from our high position? how, if we have the least sense of the blessings of Christian faith and

\* Deuter. vii. 7.



Christian holiness, do we shake off the imperious, the inevitable demands of Christian love, to disseminate among others, among our own descendants, our own children, that of which we acknowledge, feel, perhaps boast, the inestimable excellence? If in our humility we refuse to hear the summons to the glory of establishing our faith in the uttermost parts of the world, how do we elude the call of Christian duty? Answer, as we may, the broad patent fact, why are Christian nations spreading to the limits of the old world, discovering, peopling new worlds, but *that the earth may be full of the knowledge of the Lord, as the waters cover the sea?*

Of this we are sure, that no other religion has ever advanced pretensions, so no other could fulfil the mission of an universal religion. Among the most remarkable peculiarities of the Gospel from its commencement, was what we will venture to call its unmeasured ambition. From its cradle in the manger at Bethlehem it would aspire to nothing less than to be the faith of the whole human race,—the Wise Men bear the homage of the Eastern world. All other religions have been fettered by local boundaries, by some ritual but essential observances, by some inexpansive tenets which must for ever circumscribe their influence—holy places in which the God dwelt; holy families to which the God confined his special favour; gods of nations conflicting with the gods of other nations, each admitting the divinity of the other; the castes, the incommunicable privileges of Egypt and of Brahminism; the dreamy tenets, the strange peculiar usages of Buddhism; the religions without religion of China and other Eastern races. Even the latest, and for a time the successful antagonist of the Gospel, with its seeming simplicity, its one God and one Prophet, was immutably a southern religion: it never forgot entirely the Desert from which it sprung. Its Arabian polygamy, its Meccan pilgrimages, its rigorous fasts, its precepts of hospitality, the most

beautiful of the few original precepts of the Koran, have an indelible stamp of the Bedouin tent, which might house the unfrequent and weary traveller. Nor can we conceive but that humanity, the more enlightened it becomes, will, by common consent, relegate Mohammed himself, the man of war, the man of sensual passions, however with the most consummate powers and energies, perhaps sagacity—to whatever height later Mohammedan civilisation may have attained—into his historic place as the *barbarous* prophet of a *barbarous* age and a *barbarous* nation. We cannot rest in such a model of human excellence; we cannot contemplate in the Koran, we say not the ultimate, the perfect, but any credible revelation of the universal Godhead. The Prophet and his book of their inherent insufficiency, more than insufficiency, must shrink into oblivion before the advance of human knowledge.

But Christianity, rising in the bosom of the most narrow and exclusive religion, Judaism (for Judaism, to keep alive the great secret of the divine Unity in one race of men, must condescend to the immemorial unchangeable usages of the older faiths, the universal Creator must recede for a time into the God of Israel alone), Christianity, with one of the sentences which fell among the first from its divine Author, abrogated at once all this limitation, so congenial to human nature that superstitious ages again engrafted it on Christianity itself. “*The hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father. . . . . The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.*”\* So early was the proclamation, so early the principle laid down of the universal kingdom of the Gospel. How strange in those days, too familiar in our own to be fully felt. God

\* John iv. 21-24.

resumed his sole supremacy, he became the God of mankind, acceptable equally over the whole surface of the globe. As the globe should reveal its unknown worlds, God was still everywhere to be worshipped in spirit and in truth; and when that God was to be worshipped in Christ and through Christ; when the Holy Ghost, proceeding from the Father and from Christ the Son, was to be the "*power of God*" working on the universal soul of man, after but a short time the barrier with which the new religion was environed through the stubborn prejudices of the old, fell down on all sides. The world was surprised by the unwonted assertion of *one Lord, one faith, one baptism, one God the Father of all, who is above all and through all, and in you all.*\* Among the strange and repulsive tenets which astonished the Romans was the all-comprehensive exclusiveness of the new religion. It would be nothing less than the sole saving faith, the sole revelation of the Godhead. The Roman could comprehend the Jew with his *national* faith, though that national faith worshipped only the clouds and the Deity of Heaven; though it had no image in its temple, it yet had its circumcision, its Sabbath. Christianity alone had nothing distinctive except the sublimity of its creed, its indispensable holiness, its love of God, its love of man. It had but two absolutely necessary rites, its sacraments: and "*who shall forbid water, that any man in any part of the world, at any time, should not be baptised.*" † Where may not the simple elements of our Holy Eucharist be found? Even its fasts, hardened in later times into regular ordinances, were but general admonitions to Christian temperance and Christian abstemiousness. Why was this?—because Christianity took man as man,—man as he has been since the fall of Adam,—man as he is at every period of the world,—man as

\* Ephes. iv. 5.

† Acts x. 47.

he will be till the final consummation,—man prone to sin,—man with that part of his original righteousness to which the Gospel itself appealed and through which it obtained its hearing;—man, therefore, with the capacities for redemption, for sanctification;—man under every former religious dispensation, Jew or Gentile;—man at every age and stage of civilisation, Greek, Roman, *Barbarian*, *Seythian*;—man of every class or order, *bond or free*. The only barriers against which it struck, which did not fall prostrate before it, were the barriers which still arise and coop it up and hem it in on every side, which refuse to fall even in the centre of its acknowledged dominion, the barriers not less ubiquitous and universal, of human unbelief and human wickedness, of blind human ignorance, and blinder superstition, of human pride, malice, cruelty, avarice, licentiousness, brute force, ambition, tyranny. For, where and when, in what region, in what period, is not the Everlasting Spirit over all approachable by human prayer, where is not that prayer accepted by Christ and through Christ? Where is the Holy Ghost limited in its untraceable operations? Where may not man be taught, where may he not practise the Christian virtues? Where may he not obtain at least some gleams of Christian knowledge? Where in God's universe may not God, the God of the Gospel, be worshipped, and served, and loved? Where may not the mutual duties of man to man be fully discharged, and the brotherhood of man be taught to recognise that more limited it may be, and, alas, often more jealous, yet more intimate, more holy brotherhood in Christ Jesus? Where will not the unapproachable model of all human goodness—Jesus as shown in the Gospels, be still before us, winning us onward, but still soaring above us, the higher we rise, in its unattainable perfection?

Thus then if there be any law of human progress, however irregular and uncertain, here advancing and there seeming to

recede ; if the development of the human race proceed according to any system or design ; since man, we boldly say, cannot exist without religion ; as the religious sentiment, engrafted by God on our hearts, is as unextinguishable as any other part of our being ; so Christianity alone can be the universal sempiternal religion. It may be doomed to other vicissitudes, other obscurations. Un-Christian fanaticisms, or fanaticisms which take the language and some part of the vital power of Christianity, may for a time and in some places supersede it. But *we* cannot doubt its endurance unto the end : *Heaven and earth shall pass away, but my words shall not pass away.\** It may even take new forms ; but it will in its essence be the one eternal Gospel, the one assurance to mankind of pardon, of peace, of immortality.

It certainly may seem, as far as we can judge, that Divine Providence meditates the growing knowledge of God onward to, or at least towards, this universality, rather by the extension of Christian nations than by the conversion of Gentile races. Here and there a single wild island may accept the Redeemer, and the vices and cannibalism of the rudest savage be tamed to Christian gentleness and modesty. We may deplore the failure, from extraneous causes, of that greatest, most sagacious, for a time most successful, experiment in the science of the conversion of uncivilised tribes by that famous society (of which so much evil and so much good has been spoken, and justly spoken), the South American Encomiendas. It was a noble Christian work to change wild savages into Christian children, though it might hardly compensate for the deliberate policy of dooming all the Christians of Europe to perpetual childhood. The boasted triumphs of Xavier, his successors and rivals, in the East, have left but scanty results ; with the power of the Romanist kingdoms their religious

\* Luke xxi. 33.

influence has waned away. We speak not thus to discourage, we would rather urge the most adventurous, prodigal, even wasteful exertions of Christian zeal and love. *Cast thy bread upon the waters, for thou mayest find it after many days.\** As grain buried in the Egyptian mummy-pits for thousands of years is said to retain its principle of life, and to quicken again into a harvest, so the latent Christianity, which seems trampled out or withered away from the souls of men, may be working in secrecy and in silence. Here and there Oases of verdure in the dreary wilderness of the unchristian world, as in parts of the East, as in the strange civilised barbarism of Madagascar, may smile and rebuke the despondency to which we may be bowed down when we contemplate on a wider scale how much, since its earlier centuries, Christianity has lost, how little won,—won, that is, by the direct conversion of heathen nations to the faith of the Cross.

We turn to the special object of our present address, the *propagation of the Gospel among the colonies and dependencies of Great Britain*. But at the vestibule of our enquiry we are arrested by the broad distinction between two classes as it were of those colonies and dependencies, totally opposite in their demands, and requiring it should seem directly different modes of procedure. It would be most presumptuous, in one especially with no personal knowledge of the East, even had we time or space to enter fully into the subject, to embark on the vast and perilous subject, on which the wisest are most silent, the most pious the least positive. In our Indian Empire, in great part of it, for it is an error to suppose that India is one immense homogeneous whole only with the same races and religions mingled up in different proportions; so great rather is the dissimilitude, that what might be fatal to our usefulness, even to our power in one quarter, may be

\* Eccl. xi. 1.

safe, wise, consistent with Christian prudence in another—in our Indian Empire we are a few Christians, and those strangers in the land, scattered over a vast surface, from our power, our knowledge commanding, and now again, by the blessing of God, ruling as undisputed sovereigns. But these Christian few stand front to front with millions of worshippers of two, rather of three or more religions, different in antiquity, but each profoundly rooted, and moulded up and intertwined with the habits, laws, usages, the whole life of their believers : all these from their harmony with the Eastern mind, out of which they have grown, and which they have powerfully tended to form, adverse, jealous, obstinate, with much of the hatred with which all men, Orientals especially, hate their superiors, a subjugated race their conquerors. How are these strongholds to be broken down, to be approached? And we cannot but admit the justice of the caution that one false step may destroy, it might seem for ever, all hopes of success, by destroying our dominion through which alone success is possible. Suffice it here, with undissembled modesty, to suggest but two great principles of conduct. While we compel none, while we jealously abstain from anything which the most suspicious mind may pervert into seeming compulsion, let us not disguise, let us not dissemble, rather display, with pardonable, with prudent ostentation, our own religion. The Eastern mind comprehends difference of religion ; what it does not comprehend is *no* religion. The Brahmin may affect to look down on the unprivileged European, the Buddhist be shocked at him who destroys life, and displays no extravagant asceticism ; the Mohammedan may proudly keep aloof from him who adheres to his own prophet, Jesa, but he will reserve his most bitter contempt and hatred for him who appears to have no God ; who never worships, never prays, has no outward symbol, shrine, monument of his faith. Raise then our churches with munificent splendour, instal

our religion in the highest state, consistent with its dignity, its simplicity. Do not as those of old, who boasted of their spiritual conquests in India, advance towards, approximate to, even rival in the outward practice of religion, the native superstitions. Stand resolutely aloof, stand in the quiet calm supremacy, the moral power of our faith ; but emulate that seriousness, that solemnity, that august majesty of religion in its ceremonial, which works upon the uncivilised, especially the Eastern mind.

But trust not to this : it must be not the outward but the inward beauty of holiness, which must slowly, yet eventually, command and win, it may be at first, hardly respect, yet hereafter, by God's blessing, more than respect. We must show our calm, conscious, uninsulting superiority in those virtues, to which the hardest and most bigoted human heart is not inaccessible. As it has been by unexampled English valour, so it must be by the loftiest English justice, by Christian wisdom, shown in all our policy, in every act of our government, in the increasing prosperity of the realm, in the depression of the oppressor, the elevation of the oppressed, by the resolute determination to do good, that we must preach our faith. The Gospel to be known must live in our lives, judge on our tribunals, pervade our whole scheme and every detail of our administration ; it must be felt in all its blessed influences, speak in the language of all our acts, which will need no interpreter ; and surely so doing, so resolutely continuing to do, we may leave the rest to God. How these Christians love each other, was the wondering homage paid by the heathen world to the early believers. The more hard-won homage, how these Christians love all mankind, must be wrung from that human heart, which cannot, after some long period, we trust, refuse to unseal itself to such undeniable influences of Christ's Holy Spirit.

How striking the contrast of our Indian Empire with our



other colonies and dependencies! In these we build up, as it were, in the wilderness a new society. An European city, an European state springs up on the silent untrodden shore, on the banks of the unexplored river, in the primeval forest. The savage man recedes, wanes, dies out; the civilised man sees his children, his descendants, rise around him, till in a few years the cluster of log huts, the few low cabins, are a spacious city. But are these young cities, which in Milton's words, rise like an exhalation, to be left to those at whose words that Miltonic city arose from the burning marl of the lower world? Are they to be English in birth, in language, in arts, in enterprise, in laws and customs, in all but religion? We implicitly believe that in a nation of Christian descent Christianity will of itself, almost of its own intrinsic force, revive and struggle for its proper ascendancy. The English Bible and the English Liturgy are an indefeasible inheritance, from which, if, like unnatural parents, we would cut off our descendants, we could not. They are the inalienable patrimony of all who do now, or to the end of time, shall speak the English tongue. Is it not a fact worthy of notice that our colonies and dependencies may date from the birthtime of our vulgar Bible and our Book of Prayer? These may have been at times unhappily divorced, by blind aversion on one side, by more blind tyranny on the other; but, either alone or together, they are the undying part of English letters, to take no higher ground. Where English is spoken they can never become old or obsolete.

Yet surely this is not all. The mother, if she has the natural affection of a mother, must do more. She must not leave the Bible to preach itself, the prayers to adhere, as they may, to the uncertain and over-crowded memory of those who may have learned them in their youth. Shall men, families, tribes, nations, be left to dig wells for themselves before they can taste the living waters? Shall they be com-

pelled by the agony of thirst to seek those living waters? Shall there be no one to lead them to the fountain ; no one to strike what may seem a hard rock, but will suddenly gush out with its welcome and abundant streams? Shall there be no one, at least on one day in the seven, commissioned, compelled by his duty or by his love, to arrest them in their exhausting interminable toils, to speak to them of other things than breaking up the soil, or digging it may be the gold, than the sordid rivalry for gain, or at best the desire of increasing the wealth, the comfort, the happiness of the family?

In these lands what form will Christianity,—for Christianity there must be,—assume. Christianity, which among its wonderful endowments has that of adapting itself to every age, every race, every social condition of man?—how shall it perceive with its intuitive and infallible sagacity, how supply, with that pliant versatility of which St. Paul gave us the authority and the example, and with its indefatigable charity, the wants and craving necessities of a young society, gathered from all quarters, from all ranks and conditions of men : many wild, restless, adventurous, who can hardly find, or care to find, rest for the sole of their feet :—men perhaps outcast by law, outcast by destitution,—men who have shaken off their country, or whom their country has shaken off,—men weary of the old world, of whom the old world was weary,—speculators, traders in search of wealth, husbandmen, artisans in search of an honest subsistence,—some who, from a farm of a few it may be exhausted acres, find themselves pasturing their flocks on boundless mountains, breaking up a virgin soil unlimited in extent ; all busy, active, earnest, except a desperate and dangerous few, who have been drained perhaps as the dregs from more prosperous settlements ; men probably with all forms of Christian faith, or with none ; men who have brought with them of religion nothing but a narrow and bitter sectarianism ; or men without God in the world. Of

an ancient and venerable faith, a faith which worshipped in high arched cathedrals, piled up by the piety of centuries, a very few—a still diminishing few—will have any sacred reminiscences, and these reminiscences will of course die out. More may have a remembrance of the village bells which tolled them to the school or to the house of prayer, the font of their baptism, the altar where they pledged their marriage vows, the graveyard where their rude forefathers repose. But all these feeble ties to their country, to the church of their country, are either abruptly severed, or fade away from the occupied recollection. They have to organise new communities,—strangers among strangers, their ordinary everyday life has to recommence, their religious life, if there be any religion, must in most cases seek new guidance. On the other hand, in the wilderness, in a strange land, among unfamiliar faces, unaccustomed voices, untried and uncommunicating hearts, the religious wants will, in all but the worst, be most strongly felt. The lonely man, the lonely family, will know, will feel, that there is one unchangeable Being who is above all and over all—who is following them as it were to the uttermost parts of the earth. There is one Redeemer, one Comforter, ever present in the mind and in the heart; who is with us under every change of climate or soil. Other constellations may shine over our heads, but there is one Creator of all the regions of the starry heavens, one Mediator, one Intercessor with that great Creator.

Children too are born, shall they be without the old holy privilege of baptism? and men would sanctify the indissoluble ties of marriage; and men are on their dying beds, and they yearn for the assurance of pardon, reconciliation, immortality; and men die and would fain have prayer uttered over their remains in the depths of the wild wood, or on the vast level prairie. In such communities, who will not

welcome the pious missionary (for the religion of the new settlers, and of their teachers, must have something of the boldness and the enterprise of settlers) : it must throw off its formalities, it must not be rigid in observances ; its worship at first must condescend to be rude, remembering that He who in his birth was laid in a lowly manger, will not disdain to be worshipped in a wigwam or a log hut.

As the settlements grow into villages, towns, cities, the clergyman will find his place, the Church will rear its honoured head. And surely our Episcopal Church will commend itself, not so much it may be by theological arguments as by its vigorous unity of purpose, by its subordination to one, it is to be trusted, wise, and devout, and conciliatory, and self-denying Head. Its movements will not be desultory, capricious, without rule ; but with a fixity of purpose, a harmony of action, and yet with sufficient pliability, to adapt itself to all the circumstances of its new life. It will have its rule not lightly to be infringed, but not to be adhered to with dead unprofitable formalism. It will bear with it, we trust, all its comprehensive universality. It will be the Church of England in the Colonies—not the sect of the Church of England—open to all, forcing itself on none. It will stand not on rights or privileges, but on the better ground of the devotion of its ministers, the calm order of its services, its promptitude to obey, to meet, to anticipate the call of all who may implore, seek, need its aid. It will offer freely, if not its special privileges, its blessings. It must, indeed, depend, as far as its local power and legal authority, on itself ; it will have nothing august but its inherent sanctity, nothing of beauty but the beauty of holiness. It will have its trials ; not such as adhere to ancient establishments, jealousy of their being established, traditions of fabled or long lost riches, which from far-receding ages of priestcraft

and sacerdotal power, have clung around them like a poisoned robe. Ease and wealth will be the last probation to which a colonial clergy will be exposed. We must look for no endowments, perhaps for no hereditary possessions, least of all for territorial possessions,—simply impossible, or, if possible, utterly unprofitable, where, when all may be land-owners, hired labour cannot be had, — for vast, broad, fertile lands, which the clergy cannot cultivate themselves or find others to cultivate for them. In truth, what is called the voluntary system will be in the end, in some way or other, inevitable: this system, with all its advantages—and it has its manifest unquestionable advantages. And we must look within the hearts and souls of our ministers for security against its fatal evils, dependence, the peril of the true dignity and authority of the ministerial office, unworthy deference to opinion, the temptation to low arts of popularity, the difficult alternative of not daring to give offence, where offence ought to be given, to the high-minded sinner, or the hazard not only of the sacrifice of material interests, but the more noble, more Christian dread of forfeiting that influence which is essential to the successful discharge of duty.

It is probable that religion in a new land will encounter, for a long time at least, little of speculative unbelief. Men in that state are usually too busy to think themselves out of their religion. The more mysterious doctrines of our faith, as that which on this day we commemorate, will be acquiesced in as the common language of the faith. The difficulty will be from the coarser rivalry of those who are more ready to teach than to learn; whose rude, often well-intentioned zeal, may, perhaps, by skilful treatment, be directed to one common end, will be awed by the piety, which it is not permitted to doubt, of the more educated man, by the superiority which will be unpresumptuously assumed by higher

knowledge, that knowledge ever tenderly exerted for its benign uses: which will never give nor take offence, which will follow the apostolic maxim, of rejoicing if Christ's Gospel be preached, it may be out of less worthy motives in a harder, harsher, more stirring tone; it may be with some and for a time more successful zeal.

Depend upon it in such a society (be it in its younger and wilder form, or more settled or organised) the man of education, the gentle man (Christian gentleness is but another word for true courtesy) will take at once and maintain his place. From him Gospel truths in all their simplicity, reiterated as they will be in the inevitable course of his duty, and pressed and urged on all who will hear (few, I suspect, will refuse to begin to hear), will sink into the general heart, and by God's grace build up a Church, if not yet in outward majesty, in inward power, in the attachment, in the confidence of the people, as commanding as enduring as we trust will be our own.

But if such be the necessities of our colonies and dependencies, how are those necessities to be supplied? How are a clergy, especially of a higher class, to be sent forth, or for a short time at least maintained, but by the country which those colonists relieve by their departure, which they may enrich by their growing prosperity. We are yearly, monthly, daily casting forth our swarms into the wilderness; they go for life, they go for death: shall they go unaccompanied by any pillar of fire, with no Prophet to guide them in their course? Every year new lands are furrowed by the English plough, new forests fall before the English axe, new havens, new seas are alive with English barks, new Englands are springing up in each hemisphere; and if in such young societies the restraints of religion, the consolations of religion, the hopes of religion, the blessings of religion, are of more

especial need, will the ungrateful country, will the unwise country, it might almost be said the unchristian country, shake them off as it were like an uneasy burthen, and take no thought of their future, of her own future in them? Surely in this solemn place there can be no suspicion of flattery, even of friendly flattery, if allusion be made to one who we trust has secured the gratitude of unborn generations by the devotion of a large portion of large wealth to the endowment of English bishoprics in English colonies. Let us admire, and, according to our power, not rest in barren admiration of her example.

Upon us, the people of this realm, the people in the widest sense, it mainly depends, whether England shall not only be the mother of the nations, but the mother of Christian churches; whether those who depart, and for ever, from her shores, and the children, and the children's children, of those who so depart, shall, to the end of time, own not merely their natural, but likewise their spiritual parentage. If in future years the ties of connexion shall be severed, not violently we may venture to hope; if when through self-government, which we are wisely sanctioning, to which they are habituated from their foundation, these colonies shall be able to stand alone, and it may be better that they should stand alone and become independent states—with us it will rest whether these finer and more indissoluble ties of a common religion may hold us together in amicable brotherhood, in filial love on one part, when filial obedience shall have ceased, in parental love, we may say honourable pride in our offspring, on the other. If we cease to be subject to one Sovereign, possibly to render allegiance to one code of laws, we may live in one faith, read one Bible, pray out of one Liturgy, be the common worshippers of one God, to whom devotion may speak in one tongue and in one form: and

remain one harmonious fraternity under one Redeemer. And so, finally, Christian nations covering by degrees a much larger part, if not the whole of the habitable world, the sublime sentence of the Prophet may be at length fulfilled to the letter, and *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*













